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THE DUTY OF THE CHURCH TOWARDS HER
CANDIDATES FOR THE MINISTRY.

“Bear ye one another’s burdens, and so fulfil the law of Christ.”—GALATIANS 6 : 2.

[The following Sermon was preached by the Rev. A. M. STEWART before the Pittsburg Presbytery, at its recent meeting, and requested for publication in the “Banner.” It is an able exposition of the subject of which it treats; and is peculiarly pertinent to us as a Church. Mr. Stewart has studied long and carefully this subject, and speaks therefore not simply with certainty, but with *power*. The last point treated in this discourse, is an able vindication of the Student, his wants, and his character; while it exposes, in the proper manner, the Church’s indifference to him; and thus traces to her own negligence her present destitution. If the Church would be saved from decay, let her listen to faithful warnings; let her look after, and make provision for, her young men looking to the ministry. Thus acting, soon will the waste places be filled, and the Macedonian cry be responded to with alacrity.—ED.]

“ALL men are created free and equal, and have an inalienable right to life, liberty, and the pursuit of happiness.” So affirmed our Declaration of Independence. Its promulgation marked a new era in the history of nations. It gave to the world the first clear utterance, in a political document, of a sublime truth. Kings, at its hearing, grasped convulsively for their crowns. It gave the trafficker in human flesh more alarm than the tumult of an insurrection. At its rehearsal, the oppressed took courage, and the heavy-laden felt their burden become lighter.

Grand, however, as this sentiment is, and though its fullest conception were accomplished, nothing more being granted, man would continue still a needy, dependent creature. Though, like the tenant of the lonely isle, each one might exclaim,—

“I am monarch of all I survey!
My right there is none to dispute;”

yet might all speedily perish in the midst of boasted independence. By a wise provision of his Maker, a man cannot live alone. Without the company and aid of his fellow, he is helpless. Exerted singly, man’s greatest efforts are feeble. Combine them, and he becomes invincible. The highest morality attainable from Jefferson’s premises is *harmlessness*. All, there demanded, is fair play—an untrammelled exercise of faculty and energy. Important as the Let Alone system may be, it will not answer for our present being. Jefferson’s self-evident truth, with all its freshness and

grandeur, would starve us. The schoolboy's bargain, "Don't touch me, and I'll let you alone," will not answer for grown men. The boasted opening of our Magna Charta binds to no reciprocal duty. It looks upon the individual surrounded by the varied relations and conditions of life, and bids him not to molest others. Nor must others interfere with him. Standing thus upon individual dignity—using, without let or hindrance, each inalienable right,—all might, nevertheless, presently undergo the extremes of want and misery, die of starvation in the midst of boasted privilege, under the name of liberty, the world become a vast charnel-house of death.

Still, the truth, here enunciated, is not a mere abstraction—a rhetorical flourish; but a grave political necessity. Without its practical recognition, our race will never be elevated to a high stand of intellectual, moral, and spiritual dignity. When, however, the highest attainment of civil privilege has been reached, a greater want will yet remain. A blessed band will be needed, wide enough to receive into its ample embrace all mankind. A common dependence is needed, in order to create a community of interest. Such is our condition. To us thus, an oracle speaks from heaven, "*Bear ye one another's burdens.*" The enthroned monarch and toil-worn subject; the strong man and more feeble woman; the mother with her helpless infant; the philosopher and the peasant; the rich man in his need, and the poor with his wants; the minister, with the common worshipper; the wealthy professor, and the student of talent, piety, and poverty,—are all in turn addressed, and the mandate enforced, "*Bear ye one another's burdens, and so fulfil the law of Christ.*"

From the numerous relationships, with their still more varied applications, implied in this language, we select for discussion, at present, but one,—THE DUTY OF THE CHURCH TOWARDS HER CANDIDATES FOR THE MINISTRY.

What are the obligations, which the redeemed of God, separated from the rest of mankind by the dispensation of His covenant—this living receptacle of the truth—this kingdom of heaven—this agency of Jehovah, to introduce on earth the reign of righteousness and peace for His Son—what, in bearing their burdens, does she owe to those, whom she expects to become ambassadors of God to dying men?—

SEE THAT THERE BE OF THESE A SUFFICIENT NUMBER FOR
PRESENT AND PROSPECTIVE NEED.

"Our fathers, where are they? And the prophets, do they live forever?"

Although the kingdom of God is an everlasting one; yet its subjects, in the earthly department, are not continued. By reason of death, there were many priests. A subject, therefore, of vital and continued interest must be,—when Aaron is stripped of his sacerdotal robes, an Eleazar be ready to put them on and fitly wear them. When Elijah ascends to heaven, there be an Elisha to catch up his falling mantle. When Paul departs to be with Christ, there be a Timothy and a Titus to carry on the work of God. The de-

mand for fresh laborers will be still recurring. Nor is it to be supplied by miracle or accident. A regular and continued enlisting service is demanded. Were the Church in a fit condition to conquer, an army should be annually enlisted for the warfare. Were God's people on to-morrow prepared to obey in an effective manner the ascending command of their Head, six hundred thousand well-trained ministers, all fit for service, are needed. This, too, without any draft to supply the demand at home. To each of these, a thousand souls, who have never heard the name of Jesus, can be assigned for a cure. This demand should and must be met. To this work, the Church is divinely appointed. For it she is competent. Various nations keep constantly prepared for war, armies numbering from three to five hundred thousand. And shall not all Christendom, with the sacrifice demanded, be able to equip and maintain one of six hundred thousand? God is in the midst of her. Jesus, her Captain-General, has under his control the resources of the universe.

An established maxim in political economy is, that the supply will equal the demand. In ordinary cases also, a demand will create a supply. But however true in politics, these will not answer here. Even could the principles of political economy be successfully adopted by the Church, they would still fall immeasurably below what is demanded. Though we had a fit minister to send, wherever one may be asked, "Preach the Gospel to every creature," is not met. The heathen are still willing idolaters. For the Gospel they are never likely to ask. Fit agents, in sufficient numbers, must be sent among them in order to create a demand.

Nor can the ordinary principles for worldly action, be expected to enter very largely into the motives of young men in giving themselves to this work. The talent of Christ's ministers should be of the highest order. Nor, as matters now are, is a comparison with other professions needed. Eight or ten years' patient, laborious training, at an outlay of at least two thousand dollars, are required ere we allow the candidate to preach on trial for the sacred office. A young man, with \$2000 capital, can make more of the world elsewhere. God helping money making, for even ordinary talent and energy, will not be an inducement for the pastoral office. In this sacred calling, the ordinary salary does not exceed five hundred dollars per annum. The ambition for preferment among Presbyterians can have but little power. No marvel, therefore, if law, medicine, trade, and farming, in this age of gold and travel, of selfish passion and worldly working, have a supply of professors, while Divinity goes begging for candidates.

Many a man could be named of fair standing at present in law, medicine, and politics, who, when a student *stuck* at Cæsar, or the Greek grammar. Others, also, who, with brains and energy, mastered the whole curriculum, and are now patiently, cheerfully spending their energies in Christ's service, at salaries upon which the quack and the pettifogger would starve; men, who to-morrow might become successful candidates for the bar, the bench, or the Senate chamber.

Nor has the Church, in order to compete with the world, lessened her standard of qualifications to those who would preach the Gospel. On the contrary, she is both widening and elevating. While, without disparagement, we fear, other professions are lessening. Were *stultissimus* instead of *erudissimus* inserted in the diploma of many a medical graduate, the difference might never be discovered. Practice may enable the student at law to gather the import of *nolle prosequi* and *scire facias* without the perplexity of a Latin dictionary.

The Church has a divine right to claim the entire service of each child, laid on God's altar, in baptism. All may not be needed. Every one may not be suited to the work. A selection must be made. Parents, teachers, elders, ministers, sessions, presbyteries, are God's appointed agencies for this important work. The capacity of a lad may, in general, be pretty fairly discovered during his school-boy days. Yet, in this matter, much circumspection is needed. The idea of talent seems, as yet, but poorly defined, and little understood. Quickness, smartness, readiness to learn, comprehend not all which should be embodied in the term. Brilliant scholarship may be attained, and the person remain a fool. Lacking a sound understanding, he will more than likely disorder, if not ruin every enterprise in which he may engage. The brightest students at college seldom make the largest figure in after-life. It is the earnest, common sense, plodding fellow, whom, five or six years' study is insufficient to develope, that more frequently makes and leaves his mark. See him, after twenty or thirty years has been allowed him for labor, gathering, assimilating, and expansion, and he is found with attainments, influence, and usefulness, which no brilliancy, without the patience and the toil, can ever hope to attain. Parents, not unfrequently, send the wrong son to *the learning*—the brilliant precocity, instead of the quiet, steady, stupid lad. The flowers of spring are not always a true index of the coming harvest. Many a young man may afterwards honor and bless the ministerial office, whom shrewd examining committees might at the outset reject. Long and patient scrutiny, with kind indulgence, are demanded from those who act for God in this matter.

One thing, however, is certain; there is ever abundant talent in the family of God on earth, if rightly developed, to do his work, without dishonor. Every congregation, every Sabbath-school, has in it lads, who, if trained like Samuel and Timothy, might become honored laborers together with God. And this talent may be enlisted for the Church, if parents, elders, and pastors, be but faithful.

SEE THAT THEY HAVE GODLINESS.

This "is profitable unto all things, having promise of the life that now is, and of that which is to come." To the ambassador of Jesus, it is a necessity. A godless minister is an outrage both upon heaven and hell. A dark traitor in Messiah's holy camp! Proclaiming to others the way of life, and himself to be a castaway. For godliness no other attainments can make amends. Not the clo-

quence of men or of angels; not prophecy, nor mystery, nor knowledge, nor morality, nor benevolence, can compensate for charity. The love of Christ must constrain him who is wise in winning souls. Though, like Jesus, we love the young man for his varied attainments, his many excellencies; yet, if godliness be not manifest, we must say to him, like the Master, "One thing thou lackest! without this, no one must dare to preach the Gospel."

Ever living, ever practical piety, must be the leading aim of all our efforts to obtain a successful ministry. The lack of this in candidates for the high office, is far more serious than falling below the standard of curriculum—even theology itself, as a science. We speak not merely of grace in the heart, as leaven hid among meal, but of eminent piety. To have this holy fire continually burning upon the altar, should be the sleepless care of all the professors in, as well as all the surroundings of, our theological seminaries. This ground should be most holy. The largest amount of time needed, for carefully cultivating the affections and the heart, should be afforded our advanced students, if a seeming necessity encroaches upon this in the preparatory course. Intense study in any science, theology not excepted, is dangerous to the right keeping of the heart. Holy devotion is *the* business of a Theological Seminary. All other labors and studies should be as handmaids to this. Happy were it, too, if our students in Divinity could and would take, each summer of their course, with but the Bible as a companion, and retire, like Elijah, to some brook far away in the country, and there commune with their own hearts, and be silent. Should this be found wearisome or profitless, let them at once abandon all thought of the ministry. It will not prove their fit calling.

But why are not all the sons and daughters of our Israel godly? Why not all, who have the covenant and the seal, pious? All things are possible to them that believe. This, though a gift of God, comes through appropriate means. Did faith and prayer—an unreserved dedication of children by parents, in baptism, always combine,—can there be room for doubt, that grace would accompany? The promise is "To you and your children." "Train up a child in the way he should go, and when he is old he will not depart from it." We are not to wait for evidences of manly piety, ere we dedicate our sons to God for the work of the ministry. Tarrying for this is not to be made, ere we commence a course of training. This would be to distrust the grace of God, and to doubt His promises. Hannah's faith and gift had both lost their significance, did Samuel remain with her until developing years manifested his fitness for the altar? When a child has been dedicated to this service, or a candidate offer himself, it will be time enough to dismiss him, when, after due trial and examination, piety, zeal, or knowledge, be wanting.

But, though godliness is profitable for all things, it will nevertheless not answer in the place of all things. Many other requisites go to make the man of God thoroughly furnished. Ere the bishop's office be conferred, he must be found blameless, vigilant, sober, of good behavior, apt to teach, not given to wine, no striker, not greedy

of filthy lucre ; but patient, not a brawler, not covetous, not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them that are without, lest he fall into reproach and the snare of the devil.

“ Armed himself, in panoply complete,
Of heavenly temper ; furnishes with arms
Bright as his own, and trains, by every rule
Of holy discipline, to glorious war,
The sacramental hosts of God’s elect !—
Are all such teachers ? Would to heaven all were !”

Many a man, of accredited piety, is now cursing the Church, both in the ministry and eldership. Drones, dead weights, without either zeal or energy. Lazy, it may be ! Perchance astride of this or the other hobby, in furious driving. Emeritus ministers, preachers for place, basely pandering the message of God ! These men *may* get to heaven, yet be amazed to find all their works burnt up in the trial by fire—themselves also taking a low place in the kingdom of glory. With such, the Church often acts unfaithfully. Before being admitted to the sacred office, strict challenge should be made with respect to each necessary qualification. Should hands have been laid on those, who afterwards prove unfit, deal faithfully ; stop their exercising official functions. “ Once a bishop, still a bishop,” may answer for High Churchmen. Let Presbyterians also have it so, if they choose ; but the useless,—let them be ministers in the *abstract*.

EDUCATE THEM.

Draw out, and train, in the most enlarged sense, every power, both of body and mind. Such has been God’s plan ; such His appointed service for the Church under every dispensation ! Long, patient, thorough training before the exercise of important trusts, or the performance of official duties. Noah must pass through a hundred and twenty years of faith and labor, ere *he* could become the typical Saviour of his race. Abraham, in order to look at things unseen, and become the father of the faithful, was kept journeying from land to land, waiting for the promised seed. That Moses might be fitted to become the prophet, the lawgiver, and the leader of Israel, he must have all the learning of Egypt, being brought up in the king’s house ; and, also, be taught of God, for forty years, as an exile in a strange land. Christ Himself was kept in fit training till thirty years of age before entering upon His public ministry. The fishermen of *Galilee* had three years’ personal instruction in theology from the Master, and afterwards the gift of tongues, to fit them for preaching the Gospel. Paul, as a chosen vessel, must be brought up at the feet of Gamaliel. Young Timothy and Titus needed inspired epistles for encouragement and direction in official duty.

Patient, laborious preparation is needed now as formerly. If possible, even more imperative is it at present, because the work to be

accomplished seems greater now than formerly. If Paul required all the learning of his time effectually to meet the philosophic Greek, the infidel Roman, and the legal Pharisee, much more does the ambassador of Christ need such a panoply now. Still more hoary systems of error and superstition are to be encountered at present. The devil has not been idle these eighteen centuries. Wiser is he than formerly. A close observer of passing events; he is continually planning and practising offensive and defensive war. Some of his schemes for counteracting the Gospel, as the Papacy and Mahomedanism, seem almost perfect, impregnable systems of pride and error. Never before was the mind of man seemingly so active. Steam and electricity appear to have imparted to it of their quickness and power. The weight of all this effort, as in times past, continues to be on the side of evil. Unshamed wickedness, learned falsehood, with subtle error, are everywhere to be encountered. Deism, Spiritualism, Monocism, must be grappled with. Pantheism, Carlylism, Manworship, can be overcome alone by the Gospel skilfully wielded. Shall tyros in learning and experience accomplish these things? To gain such victories, giants are required.

Though truths, in the scheme of redemption once but dimly understood, have been developed, and now fairly apprehended; still new mysteries are constantly presenting themselves to be unfolded by the student of prophecy and providence. Large intellects, and so cultivated, are now demanded, as to use, with facility, the entire kingdoms, both of matter and mind, in order to illustrate the wonders of redeeming love. Those who engage in this work, should give themselves wholly to these things, that their profiting may appear to all. The office of minister no longer carries with it the unchallenged possession of talent, worth, and learning. The mummeries of Rome may still impress the multitude of her ignorant worshippers with the belief, that her priests, though a majority of them be blockheads, are men of grave wisdom. Divested of the cowl, the surplice, and the strange tongue, the messenger of God must, as a man, take his place among men, and be tested as others, by his actual worth. And actual worth and acquirements he must have, if his office be filled with honor to himself, good to others, and glory to God.

SEE THAT THEY HAVE PROPER FACILITIES FOR STUDY.

The child baptized becomes an acknowledged citizen of Christ's kingdom. The rulers in this kingdom have it in charge to see that means be not wanting, to render each one, a member worthy his high vocation. Schools, colleges, and seminaries, at least for the children of the Church, should be established and kept under her own patronage and supervision. This would seem to be imperative with respect to those dedicated to the work of the Gospel ministry. For these, moral and intellectual training cannot be commenced too soon, nor pursued with too much diligence and perseverance. For these, a moral professor, of eminent piety, and competent knowledge of human nature, is as much needed to teach the A B C, as

the doctrine of the Trinity or the Atonement. "As the twig is bent, the tree is inclined." The irrational practice of Christian parents committing their children to the care of the celebrated teacher, without careful reference to his moral qualifications, has wrought sad injury to the household of faith. Still more strange is it, that the Church should look with indifference on such a proceeding; and yet continue sending to heaven the pitiful complaint, "the laborers are few."

The impression does happily seem to be fixing itself upon many of the religious denominations in our land, that, however excellent for imparting knowledge, our common schools, with many of our colleges, may be, they are not altogether what is demanded for imparting a religious education. No condition of things should satisfy the Church, which does not give her the direct oversight, and control of her own sons' education during its whole course. Such a control carries with it advantages at once numerous, weighty, and urgent. The prestige of a direct and continued oversight can thus alone be secured. By it her due influence can be maintained and continued. The training would thus be better, being under the inspection of the moral parent, instead of strangers. The education must be better suited to the destined work. The candidates for the ministry will thus become more intimately acquainted with each other, and able afterwards to co-operate with more understanding and greater sympathy. A more brotherly and lasting attachment would thus be formed than in any other condition of education. More enlarged plans for usefulness can be formed among the students, and with greater prospect of mutual assistance and final success; and, surely, the affection for the moral parent thus attained, would, in all after-life, be more grateful and lasting.

By this means Rome continues to maintain her prestige and her power,—securing the co-operation of her priesthood in every land. A new era in history would be suggested, were she seen committing the training of her sons destined for the priesthood to others than her own professors.

Shall we refuse to be taught, even by an enemy?

Every denomination in our land, so far as known to us, *save our own*, has already taken measures to secure the blessings of a home religious education. Academies, colleges, universities, and, with some, the parish school, have been organized, endowed, and flourish under the immediate supervision of each. The result of this is being manifest. Those bodies, adopting such a policy, have an increase of ministry, of power, and are expanding themselves; while we, for years past, have been seemingly at a stand,—calling loudly for laborers, yet few responding. It is in vain to call such efforts contracted; to brand them sectarian. They commend themselves at least as wise. If Christians believe themselves justified in maintaining separate denominational names and influences, can it be aught but duty, to adopt means for their prosperity as such? No denomination deserves, or can long continue, which does not embody within itself every element necessary for its vitality and expansion.

Without all these appliances of education it is difficult to see, how we, as a Synod, are to continue and exhibit that development demanded from each division of the Church. In order, at present, to have our young men educated for the ministry, we must send them to the schools of others to be taught their sectarianism; or to colleges neutral in religion, which, of course, means *infidel*.

Such a scheme, as here urged, is no novelty in the Church. It was God's plan under the Mosaic polity. The forty-eight Levite cities, among other important functions, were for raising up a well-trained priesthood—an effective ministry. The school of Elisha was an effort after still higher attainments in the same direction. Under the Gospel dispensation, the school at Alexandria, in Egypt, soon became celebrated, and long maintained a useful eminence. There, free instruction was given to all who came. Calvin's grand conception was to make Geneva a place where young men from every nation might come, and receive literary and religious instruction without charge. Still more expansive also was the design of this great reformer,—that literary and religious instruction should be afforded as a gratuity to the youth of every neighborhood. Knox, while at Geneva, caught this grand conception, and became, afterwards, to Scotland, the founder of her glorious system of common schools. Among the first movements of the General Assembly of the Presbyterian Church, in this land, more than a century since, was a successful effort to found and endow, what has grown into Princeton College and Seminary,—the bulwark and glory of that denomination. The giant efforts made by the Free Church of Scotland in the same direction, is a sure presage of extended usefulness in coming years. Learning wisdom through others, and from the past, we hope to see our own Church put forth every consistent effort in the various schemes of education, so necessary for her full development.

SUPPORT THEM, IF NEED BE, IN COLLEGE AND SEMINARY.

To provide free instruction, is admitted by all to be a duty. What difference, however, between a free lecture and a free breakfast? Both may be necessary to the young man continuing a student. Boarding-houses are not such heavenly places as to keep free fare. Nor are students so ethereal as to live without eating and drinking. Tailors are not found, who furnish garments as a gratuity. Since the sons of the prophets waited on the instructions of Elisha till the present, a large proportion of the talent and energy of the ministry has been drawn from the poor. It is now almost our only resource. The world has taken too strong a hold on the sons of the rich, to allow many of them to follow the lowly Nazarene.

No student can pass through one year with another of his course, without an outlay of at least two hundred dollars. Should his father or widowed mother be poor, and his age and circumstances not have allowed him to accumulate on his account, from whence is he to obtain all this money? Work for it? Teach for it? Commence business and pursue it, until the necessary amount be acquired? By this time he may be too old, or not in a condition to study. Many an honest

industrious man has not acquired such a sum at fifty—many never. “Then let him not study.” The advice is hardly needed. Such a negative course seems often a necessity. Must his labor therefore be lost to the cause of God for lack of worldly means? The plain duty of the Church would seem to be, when one of suitable age and promise be found thus destitute, to adopt him. Call him no longer stranger, but son. Bid him in God’s name, go on and improve the talents he possesses; with the assurance, he shall not do it hungry and naked. Opportunities should and will be readily afforded him to manifest his judgment, and energy in helping himself. Is not such a service, to the Church, reasonable? If a young man of promise, with zeal and energy, be willing to renounce the world with all its present allurements spread out so temptingly before him, and lay himself wholly on God’s altar, is it a great matter if he eat of that altar from the day the sacrifice be offered? No civil government would be able to raise volunteer recruits, without the pay and the rations commencing the day of enlistment, no matter how long may continue the drill-time. No man goeth a warfare at his own charges. Is not the student a soldier enlisted in Christ’s service, as really the servant of the Church, from the day he commences study, as the pastor who spends several days of each week in preparing sermons for the Sabbath? The children of the Levites ate the sacrifices and the tithes as lawfully as the ministering priest. Samuel fed upon the bounty of the Church from the day he entered the house of Eli. And though the whole of the preparatory expenses of the student be borne by the Church as a gratuity, she will still be the immeasurable gainer. To her will belong the whole after-life, the entire energies of the man,—for moderate sustenance during his apprenticeship. Grant this to worldly tradesmen, and bidding would soon run high for indentures. Such an arrangement is in every respect honorable to a young man; though, by the manner in which it is sometimes done, seems well calculated to give pain. Persistence is had in calling such students paupers. Even by friends, they are labelled *indigent, beneficiary*. Why such terms here in an invidious sense, where least deserved? As well call the pastor beneficiary. He certainly is such. Why not label him indigent? Many are so. Why not so designate the agent, or the professor, who seldom draw their salary from those they instruct? Why not so name all our children who attend the public school? Why not call the cadet, at West Point, *beneficiary*; who, during his preparatory course, lives entirely upon the bounty of his government? Small wonder, candidates for the ministry, when compelled to receive aid or abandon study, enter into the arrangement with some degree of feeling,—seeing, he alone must be known as a beneficiary. Let us have done with all these misnomers. By such an arrangement, the Church is surely the beneficiary, and not the student. She it is, which receives the greater advantage. No young man worth having, but in money matters, could better himself elsewhere.

Nor let the Church higgler and bargain with her sons, whom she educates, for repayment of what she expends. Has she not already

himself? With the same consistency might the father take the bond of his son for food and raiment during his minority. Should a young man have a sure inheritance coming, but not available, his friends, or the Church, may consistently loan him means, to be repaid when in possession of his estate. If otherwise, which will be the rule, the Church belittles herself to ask the bond, to claim her pound of flesh, and the young man acts dishonestly in giving it. No man can be justified in contracting a debt, without having a fair prospect of making payment in due time. This no student can have, who, without means, gives himself wholly to the work of the ministry. From whence shall it afterwards come? When will the ordinary salary of a pastor, or a missionary, enable him to refund? In after years, his pinched and straitened family would be justified in crying out against such barbarous injustice. Shall he afterwards connect some worldly employment with his ministry? This has already crushed, cramped, or secularized too many. The heart of the young man, when signing the bond, may perchance point him to some future situation of eminence, with a large salary; or the meanest of hopes may be his,—to marry a wife with the necessary endowment.

While the ways of Zion mourn, we are, nevertheless, not justified in charging this wholly on the perversity and gold-loving of men. God's people must act reasonably, ere they expect in others a reasonable service. The pastor, the elder, the agent of the Church, has no right to ask of a man, who toils for daily bread to his family, the devotion of a son for the ministry, without, at the same time, a proposal to free that father, or, it may be, widowed mother, from an outlay of money in addition to the gift of the son. Who sacrifices most, the widow, who gives her son as a missionary to India, or that other widow, who gives her mite—all the money she has—to send him? It would have been a far less sacrifice for God the Father, to have given the whole physical universe to save sinners, rather than His Son. What is pelf to a surrender of life, and country, friends at home? Carnal things here assume their proper magnitude.

But are there not dangers connected with such a scheme of education? May not the lazy be fostered,—the unworthy be educated on the bounty of the Church? Certainly! No human scheme without friction. No divine one can be conducted by man without errors. A priest may be found to serve for a piece of bread. The loaves and fishes drew multitudes after Christ. Young men may be found who will abuse and betray the confidence and liberality of the Church. Judas betrayed his Master. Men are now in the penitentiary, who enjoyed all the advantages of a free school. Many a son, on whom fond parents lavished both prayers and money, has, nevertheless, broken those parents' hearts. The hypocrite may still have a name in the Church, notwithstanding the closest watchfulness of a faithful Session. Much care, judgment, and faithfulness are needed here, as in all other departments of benevolence. In their best exercise the unworthy may still find a place. All which can be reasonably demanded is, that the scheme be scriptural, and conducted with energy, honesty, and judgment.

A grave objection of a different kind is urged by some. "It is calculated, say they, to bring in requisition an inferior order of talent and energy." Against this, our experience, as a Church, cannot be brought with much satisfaction, it being very limited. When, however, we make the inquiry of Education Societies of long standing, of large experience, and influence, their answer is both satisfactory and encouraging. They point us to the thousand mission stations of the West, which, under the care of men thus educated, have become self-supporting congregations. They bid us look to the Isles of the sea, the plains of India, and the burning suns of Africa, where hundreds of brave, mighty men, who were taken up and educated by the Church, are toiling for Christ—men, who have gathered up the fragments of uncouth languages, and reduced them to order; who, in strange tongues, are teaching, preaching, reasoning, and printing for Christ. We make the inquiry of our Government, whether the efficiency of her army and navy is being lessened by her wholesale beneficiary system at West Point? Whether nobleness of mind, independence of character, self-respect, talent, and energy, have been taken from our captains, generals, and commanders, on account of their pauper education? We appeal to the Free Schools of New England, whether, by them, the energies of her sons, now almost ubiquitous, have been injured? From every quarter the assurance comes, "Nothing of the kind!" Shall we hesitate to move with energy forward in a way which has proved so beneficial to others?

But is the Church competent to such a service? She is abundantly able for every service to which she may be called by her Head. When money is needed, the expectation of the Master is, that each subject will give, even to the last farthing, should the occasion so demand. So was it, when the kingdom came in power. Many sold their possessions, and laid the price at the Apostles' feet, that the wants of all might be supplied. Though not a law of the house, as seen in the case of Ananias, yet was the practice approved by authority. Such was the command to the young man, who came inquiring what he should do to be saved, "*One thing thou lackest, sell all that thou hast, and give to the poor.*" In the erection of the tabernacle, the people had to be stayed in their liberality. When the temple at Ephesus was burned, the citizens are said to have vied with each other in making sacrifice for its rebuilding,—many families selling even their household goods for the purpose. Such sacrifices, or such liberality, are not demanded at present. Though limited in number, yet ten men might be found in our Church, to whom God has given the control of five millions of money. The interest on the sum these could spare, retaining sufficient to support themselves and families in luxury, would defray the annual expenses of five hundred students, support a hundred missionaries in India; besides, soon liberally endowing academics, colleges, and seminaries. We do not, however, desire the rich to be thus taxed, and spare all others. Let each one give according

to ability. Were it thus, without any apparent sacrifice, the Lord's treasury would soon be full enough for every need.

Many things at present combine to urge an increase in number, of those who are called to preach the Gospel. The fewness of those now in training, calls loudly for renewed energy and sacrifice. Our numerous vacancies cry to us for help. A thousand new settlements, in the almost boundless West, invite our occupation. A late Synodical resolve reminds us not to relax our efforts, until our missionaries in a foreign field equal the number of pastors at home. Shall we therefore, longer, without earnest persuasion, and solemn remonstrance, allow five young men to study Law for one who studies Divinity? Ten to practise in the art of healing the body, where one applies to the healing of the soul? Can we consent, that the sons of Zion, in such large numbers, engage in the merchandise of gold, and silver, and precious stones; of wine and oil, and wheat, and beasts, and chariots, and slaves, and souls of men, while there is a merchandise better than the merchandise of silver, and the gain thereof than fine gold? With authority let us approach each hopeful young man, with the Master's injunction, "Son, go work to-day in my vineyard." "Go, preach the Gospel,"—a necessity is laid upon you. And, if the response be, "Here am I, send me!"—"Silver and gold have I none; but such as I have is freely given—I give myself!" Then, with the same authority, let us address the man, to whom God has given the gold and the silver, "*Send* this young man; seeing, first, that he have all needed preparation." "Bear ye one another's burdens."

The present condition of the nations invites, yea, urges us to press forward in this business. The very elements combine to speed on the kingdom of God. Men are everywhere running to and fro, with the anxious inquiry, "Who will show us any good?" From the Mississippi to the Ganges, from the Amazon to the Nile, a long, loud wail of perishing millions comes up to quicken our sensibilities, and strengthen our energies. Our dear brethren, who, as an advanced guard of Messiah's moral army, have penetrated the enemy's country, so far as Northern India, send back in the same message words of victory, of hope, and yet of despondency. We are assured great victories may there be won for Immanuel, should they be fitly and timeously supported. They must all, however, soon lie in the trenches or fall on the high places of the field; and their advantages over the enemy be lost. As ministers and elders, God has made it our business to act as recruiting officers for his army. Doing honor to the commission, let us throw around our young men the charm of holiness and love, of gratitude and duty, in order that they may give themselves to the Lord. To those who have money, call upon them, for the love of Christ, not to stint the Lord's treasury,—"*To bear one another's burdens, and so fulfil the law of Christ.*" Pointing all to heaven, which is never weary of giving, and to earth, which is full of gifts,—bid all to *give*.

"The Sun gives ever to the earth,—
What it can give, so much 'tis worth ;

The Ocean gives in many ways,—
 Gives paths, gives fishes, rivers, bays;
 So, too, the Air—it gives us breath;
 When it stops giving, comes in—Death.

“ Give, give, be always giving;
 Who gives not is not living.
 The more you give,
 The more you live.”

“ God’s love hath in us wealth upheaped;
 Only by giving is it reaped;
 The body withers, and the mind,
 When pent in by a selfish rind.
 Give strength, give thought, give deeds, give self,
 Give love, give tears, and give thyself.”

“ Give, give, be always giving,
 Who gives not is not living.
 The more we give,
 The more we live.”

THE DUTY OF OUR CHURCH,

AS TO HER STANDARDS, AND AS TO UNION WITH OTHER CHURCHES.

THE Reformed Presbyterian Church, from her earliest date, has been careful to exhibit, to the world, the terms of her church or ecclesiastical fellowship. In doing so, it never was, nor is it, her profession, that her standards are perfect—that no addition, change, or alteration should be made touching them, at any time. It is her view, that her Standards have the nearest conformity to the Scriptures, of any other church, at present in existence—and that on this account, as also on account of the error in doctrine, and immorality in practice, found in other churches, she cannot identify herself with any of them, however valuable their creed or praiseworthy their practice.

This separate communion she has been led to assume and to maintain, from the historical fact that her position originally was not schismatical, that her standards are the unaltered attainments of the Reformed Presbyterian Church of Scotland, in her better days, and that the various churches claiming dissent therefrom, have subsequently come into existence, all and each one, modifying, more or less, the original Standards of said Church.

The question then is not, *Are* these terms, or Standards of church-fellowship *perfect*? The question is not, *Shall* no changes at any time, be made on these Standards? Nor is it, Shall we occupy this ecclesiastical-position, till other churches shall see meet to accede to us? But it is, can we make them to possess a nearer conformity to the word of God than they now possess? And if so, *what* is the alteration proposed? We have again and again, before God and the world, professed our approbation of these Standards; and solemnly engaged to be faithful in their maintenance. Was this profession on our part, and on that of our Fathers, a *mistake*?

If so, we ought to acknowledge it, at once, and make the requisite alteration. But if not, we ought not to be hasty in making a change. It is the mark of a good man, "that he change not though to his hurt he swear"—and it is said by the best authority, "that a covenant, though it be a man's, when confirmed, is not to be disannulled or added to."

It is plain then, when a change of our Standards is proposed, the question is to be answered, Are they erroneous, or culpably defective? If so, the burthen of the proof of this deficiency, lies on the proposer of the change; as also to present that which is proposed as the amendment.

But it may be said, "union is great gain, and for it many sacrifices may be made." That union amongst the churches is greatly needed, no one disputes—that schism is a great sin, no one denies—that all scriptural means and efforts should be made, to effect the one and to avoid the other, will be conceded by all. But the question still presses, *What* change are we willing or warranted to make on our ecclesiastical Standards? *What* sect shall we join? On *what basis* shall we and others unite?

It may be said, "Form a *basis* on which we and others will unite." This is easier said than done. The attempt was made, and what was the success? Other churches have made the attempt, and pursued it long, and what is the result? Time has yet to show a *basis*, on which any two given sects are willing to unite.

Under this state of the case, to which of the Presbyterian churches would we be warranted to present, even the proposal, to make an attempt for a union? It seems to us, that while union, on a proper basis, is desirable, even betwixt two churches, and should be pursued after, in prayer and corresponding effort; and whilst friendship and co-operation should be cultivated and practised with all churches, in all that is Christian and proper, still our present duty is, to maintain in good faith, our own well-defined public Standards, and to wait, in faith, hope, and patience, the fulfilment of the precious promise, "that the watchman will lift up the voice—with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."

In the meantime, it is not to be forgotten that *union* and *annexation* are not the same thing; and that while the present schismatical state of the churches is greatly to be lamented, a union of churches, except on a proper ground, would not improve the case. To settle the disturbed state of the churches, except on the true ground of the Apostles, Prophets, and Christ himself, is like settling the disturbed state of the country, on Slavery, by deeds of Congress, and Presidential messages, and Court decisions. Settle it ever so well, and Providence will not allow it to remain settled, because not on the basis of God's revealed truth.

Furthermore, we are to remember, that to be always talking about a thing and doing nothing to purpose, is a direct way of running the matter into the ground. Looking at the attempts to effect a union, that have been going on for some time, what can we think

of them? Are they wise? Have the parties raised themselves or their cause, in their own or others estimation? Would they not be as well employed in repairing their own internal wastes, cultivating their own respective heritages; and, while planting and extending their boundaries, in endeavoring to treat one another with due courtesy and respect? The world is wide enough and large enough for all the churches to go forth and labor to the best of their abilities. Doing their own work in their own way, each one may do more, and all do more, in their present imperfect state, than they would if brought closer, with conflicting tempers, doctrines, and usages. But, pursuing their own way prayerfully, for themselves and others, and ever seeking and following the truth and things that make for peace, it would not be long till the churches would become severally prepared for union. In the meantime, if any cannot wait in faith and hope this desirable result, the union of the churches on a proper basis, they can indulge their own inclinations to union with, or accession to, whatever body of Christians, is most congenial to their own feelings and views of truth and duty; for at their departure from their own body, it would be said truthfully, now, as in the Apostle's day, "They went out from us, because they were not of us." O.

MINISTERIAL SUPPORT.

On the subject of Ministerial Support a good deal has been said, and but comparatively little done. Yet no subject connected with the prosperity of our churches demands more immediate attention. Deeply impressed with its importance, allow me, as a lay member of a Presbyterian congregation, to say to my fellow-members a few earnest words.

Let me put to every reader the honest question, *How much do you pay your pastor?* There are many people in the congregation to which I belong who can answer this question, and a great many who cannot,—who will answer, "The matter is in the hands of the board of trustees; I pay my pew-rent, at least when it's convenient; the minister gets along; lives about as well as the rest of us, and I've never troubled myself about it." Now, I venture to say, *we* are not a peculiar people in this respect. A large proportion of the members of our congregations take no thought about this matter. And here is the first thing to be done,—to get people to think and talk about it. The next thing is to get them to *act*. Nero fiddled while Rome burned, and we might as well fiddle while our ministers starve, as to think and talk without putting our hands in our pockets and doing something.

Now, what are the facts? Let us look them in the face. The cost of living has advanced within a few years from twenty-five to fifty per cent. The great majority of our congregations did not pay living salaries before the advance, and have not increased them since. The consequence is, that nine-tenths of our settled pastors

are not fully and fairly supported; are silently struggling with embarrassments, from inability to provide for their families a competent support and keep out of debt; and struggling harder still, under such circumstances, to keep in health and heart for the fit discharge of their incessant and arduous duties.

Two things are very clear:

First. Injustice to the pastor is ruinous to the cause of religion in the Church. An illiberal, penurious spirit is fatal to piety. It is deliberate, heart-cherished sin; and, if the grace of God ever saves the individual who indulges it, it first rescues him from its power. Men are not saved in their sins, but from their sins. Such a spirit is apt to be contagious. It spreads, like all other evil examples; and the consequences are coldness, apathy, and spiritual dearth. No penurious Christian ever prospers in the Divine life; no penurious church ever grows in strength, and energy, and piety. No people either work or pray earnestly, who do not give liberally; and hence the few revivals, the slow growth, the sickly existence of hundreds of our churches.

Second. It is an evil, with which pastors cannot effectually deal. The pastor can preach against covetousness, commend the self-sacrificing spirit of the Gospel, and beg for others; but he cannot ask for justice, or even beg charity for himself. At least, it is a most ungracious task, a hard and cruel office for any man to be forced to take on himself, much less a Christian minister, whose character is so invaluable to himself and to the Church, and who, more than any other man, is liable to be misunderstood and defamed. Rather than do it, many an excellent minister has retired with broken health and bleeding heart from the pastoral office; and many more are struggling on in the ministry, whose carefully concealed penury and hidden sorrows no eye but God's ever looks upon. None feel but themselves, and those whom they carry in their bosoms.

WHAT IS A FAIR AND JUST SUPPORT FOR YOUR MINISTER?

Remember, he is an educated man. Five years in school and academy, four years in college, and three years in the seminary,—twelve years of hard toil have been spent in preparation for the duties you have called him to discharge. In the course of this long preparation, he has probably spent all his little patrimony. He has learned no other trade, or art, to aid in getting a livelihood. He is married, or ought to be, for but few men are fully fitted to sustain the pastoral office who have not gathered about them the softening, sympathizing, sustaining solaces of the domestic circle.

To what duties do you call him? He is to prepare carefully and preach to you two sermons a week all the year round; to lecture once a week; to see after the Sabbath-school, the prayer-meeting, the choir; to preside in the church-session, and attend the several judicatories of the Church; to visit the sick, attend funerals, and frequently see and converse with your families. He must have books and some standard periodicals, to keep up with the Christian

age. And, besides all this, he must be given to hospitality; the prophet's chamber must be always ready under his roof; and he must reciprocate at least, if not invite, the social intercourse of his people. But, still more than all, to be an efficient pastor, he must have the graces of personal piety in constant exercise, to give unction to his ministrations; if his heart grows cold, if his zeal flags, if his ardor loses its freshness, his ministry will prove a failure. To accomplish all this, he must work hard, work incessantly, and keep his perilous charge with unceasing vigilance, wisdom, and firmness.

Now, this is the Presbyterian pastor, and these are *his* duties. What are the duties of his congregation? I answer, To honor him, to co-operate with him, to pray for him, and to *support him liberally*.

What are the figures? Take your pencil and put them down. So much for rent; so much for wages; so much for fuel and lights, furniture, library, provisions according to the number of his family, clothing; so much for the education of his children, and so much for the thousand little things; that your wife will tell you must be added to the housekeeping account. Put all these at what you know they cost in your locality; and, then, add twenty-five per cent. to the whole amount of your figures, and you will find: First, The actual amount necessary for your pastor's support; and, second, The fact, that the salary you give does not support him, will, in nine cases out of ten, be established.

And yet, you perceive, here is no calculation made; no provision allowed for enabling your pastor to put by something for sickness, disability, old age; no provision for his family in case of his death. Pastors are men, and subject, like all others, to human vicissitudes. They feel as anxious for their families as you do for yours. What is wise and prudent and proper for you to do, it is equally proper, they should do. But is not the fact apparent, that, even if you give them a full and liberal support, no adequate provision is made for them beyond it.

Men of ordinary education, talents, and industry, almost always make a competent support, and lay up enough to make their families comfortable after they are gone. Why should pastoral labor be less liberally rewarded?

But pass this by. The cold, naked, unmitigated truth is, that we do not support our pastors, with a few exceptions, adequately. The world expects them to pay full prices for everything; to incur no debts, or pay them promptly; to live in a way not to discredit their people; to be patterns of honesty; to do justice to their families; to be hospitable, cheerful, attentive, kind, amiable, excellent Christian gentlemen. In a word, to make the full tale of brick, while we give them no straw.

HOW SHALL WE DISCHARGE OUR DUTY TO OUR PASTORS?

The right way to secure a competent support for a pastor is to adopt the same rule which the people adopt for the support of the civil government, to wit, for every one to pay according to his ability. Taxes are assessed upon property. The rich pay according to their wealth. The poor man, who has no property, pays

only a small capitation tax. A. pays \$100 to support the government; B., his next door neighbor, pays \$1. Yet government is just as important to B. as it is to A. The same rule is admitted to be equitable in the matter of sustaining all the benevolent and religious charities of the Church; the rich are expected to give according to their abundance, the poor according to their poverty. The Saviour taught this doctrine in commending the widow for her mite.

Now, if the people of our congregations would cordially adopt this rule, there would be no difficulty in raising a competent annual support for the pastors. If we would first ascertain what sum per annum would be a just and liberal support, and then each agree to pay his share of it, each of us graduating that share by the amount of our property, the object would be accomplished, and no one would be overburdened. The rich and the poor would share alike the consciousness of having done their duty.

Our obligations begin at home—first in the family circle, then they extend to the church with which we are connected, then to the Church at large and to the world. Expansive benevolence is well, but our home duties have the first claim upon our hearts. Next to the spiritual welfare of our own families, we should regard the spiritual welfare of our particular church and congregation; and next to the proper care for and support of our own families, comes our obligation to take care of and support the pastor who breaks to us the bread of life, and spends his strength in our service. He ministers to us in spiritual things, and we should minister to him in temporal things—measuring our services not by what others do for him, but by his need and our ability.

It is here that the voluntary system has its weak point. The poor can do but little, and the rich are not willing to do much. It is hard to impress upon the heart the truth that he who distributes his talents among his servants expects ten times as much for the ten as he does for the one. Still, as in the time of Christ, the rich man turns from his duty sorrowfully, because he has great possessions. Men, esteemed in their congregations as the rich men, think they do liberally if they pay the largest pew rent, or the largest assessment. But the real test whether they do liberally or not, is not whether they do more than others, but whether they do all that ought to be done.

We hear constantly of poor churches; of churches not able to support a pastor adequately; of churches in which pastors with families receive four, five, or six hundred dollars a year, while their neighbors in good circumstances, and economists too, spend fifteen hundred; and the plea for this injustice is—inability. In one sense the plea is true. There is a kind of inability which is an effectual bar to action—the want of a will to do. When that is removed the inability is removed. This plea may abide the test of the popular judgment, but will God receive it as valid? It may quiet the conscience. It is astonishing how easily we persuade

ourselves that that is true which we wish to be true. But the end is not yet.

I can point to whole Presbyteries in which not a church supports its pastor fully, and yet in every one of them there is abundance of individual wealth to enable its possessors to supply the deficiency without feeling any inconvenience, or denying themselves a single luxury. Are these cases rare examples? Let the reader look around him. How is it at home?

These plain and earnest words may pass unheeded. Hundreds of poor pastors may struggle on in poverty, and labor still for people who, in starving their pastors starve their own souls; thriving worldly Christians may harden their hearts, and draw tight their purse-strings, but I have faith that here and there a heart will ponder what I say, and respond to it with true Christian sympathy.

A few more words, and I have done. My attention has been called to this subject by recent incidents. Not long ago a minister, the companion of my boyhood, died at his post, the pastor of one of the largest and richest churches in the West, after thirty years of arduous and successful labor, leaving *his library as the sole inheritance of his widow*. Another excellent friend, and one of the best scholars in the land, was compelled to resign his charge in the country to seek a livelihood in a secular employment. A third, also compelled to leave his pastorate for want of support, is now teaching school. And more recently, a letter from a pastor asked my advice and aid in procuring employment outside of the ministry, to enable him to pay the debts contracted for the necessary support of his family while in the ministry. Again, another minister of our Church, recently located in a flourishing country town, a few evenings since gave me a private history of years of poverty and self-sacrifice, by which his health was broken in the pastoral office, and he will never preach again. Reflecting on these things and recalling what I have occasionally learned of the rates at which ministers are paid, I have asked myself, should these things be? Is there no remedy? Is effort on the subject hopeless?

We cannot change the voluntary system. Ministerial support must remain a voluntary thing. Presbyteries cannot interfere effectually. Pastors themselves can do but little to change the habits of the people. The last and only resort is to awaken the lay members of our churches and congregations to a sense of their own neglect, and to urge them to take the matter in hand.

A worthy member, in solemn mood, turns up his eyes and clasps his hands, and says, "Well, it's a consolation that God takes care of his ministers; he sent ravens to feed the prophet; let them have faith and take courage." My good lay brother, suppose we try a little of that faith ourselves. If we say we give our ministers all we can afford to give, let us give them henceforth a little more than we can afford, and trust for help from the ravens ourselves. Why should our pastors have a monopoly of these Christian graces of faith and trust?

Another, perhaps, will say, there are many people who support their families with a less income than our pastor receives; and that may be true. If any man's conscience is satisfied with such a mode of settling the question between minister and people, to that man nothing more need be said. But no educated, professional man outside of the ministry is disposed of in this way. A respectable lawyer, or physician, or teacher, makes by his profession from five to fifty times as much as a day laborer; a good clerk in a city store receives from one to two thousand dollars salary per annum; men are paid in all secular employments according to their learning, skill, and ability, and the importance of their services to their employers. Is the clergyman, of all other men, to be estimated by the lowest possible standard of compensation?

Every thoughtful and just man will reason differently; every Christian will take the proper view of the subject. The world needs the Church, and the Church must have her pastors. The hopes of our race for time and for eternity hang on the means of grace, dispensed through the agency of the Christian ministry. Better for us that the sun should be stricken from the firmament, than that the Gospel of Christ should be withheld from the nations. We must awake to our duty. Not only must the Gospel ministry be supported, but the number of Christian ministers must be largely increased. The supply must be drawn from the best talents in the country. They must be highly educated men, for they have such to contend with in this infidel and reckless age.

The age of miracles has passed; and if we expect the Church to triumph in the struggle that is before her; if we hope to secure for ourselves, our children, and our race the benign influences of religion; if we value our own souls and the souls of the millions who are ready to perish, we, the laymen of the Church, must do our duty.—*Presbyterian.*

FRANK EARNEST.

AN INCIDENT.

“Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.”

THE truth of this declaration none will deny, who receive the Scriptures of the Old and New Testament as the word of that God who cannot lie. The experience, too, of every man confirms the Scriptural truth. If men knew, that, for every offence committed, there is a *certainty* of speedy punishment, there would be fewer crimes. If the Eternal One has so arranged the dispensations of his moral government, that every palpable sin would bring down upon its perpetrator palpable and instantaneous punishment, the text above quoted would not have formed a part of the inspired volume. But He hath not so decreed. He hath put forth a law. To that law he hath annexed a penalty. That law shall be fully vindicated in the punishment of wilful transgressors; but, in

mercy, he doth usually defer the execution of the sentence, that his "goodness and forbearance and long-suffering" may lead to repentance. Often the sinner is permitted to live, and flourish like a green bay tree, even unto old age; and his heart continues to be fully set in him to do evil, "because sentence is not executed speedily."

But there are occasions, when, for the vindication of his own honor and glory, he does instantaneously rebuke and signally punish the sinner. Retributive justice, although usually "slow, but sure," sometimes comes like an avalanche upon his guilty head. It was so in the case of the rebellious Korah, Dathan, and Abiram. They "stood in the door of their tents, with their wives, and sons, and little children," when, instantly, "the earth opened her mouth and swallowed them up."

This was one instance, in which the execution of the sentence was *not* delayed, and occasionally there are exceptions to the general rule, when punishment follows crime so closely as to tread on its heels. Some such instances have come under my own observation. I remember them now, and record one of them as a warning, as well as an illustration of the truth, that "it is an evil thing and bitter," to fall into the hands of him, who says, "Vengeance is mine."

It was the afternoon of a summer day, in the year 183-, that a clerical friend, on his way homeward, stopped at my house. I constrained him to remain until the heat of the day should be over, when he could pursue his journey, and reach his destination early in the evening. While sitting together engaged in conversation, a heavy, dark cloud, highly charged with electricity, as the sequel proved, arose in the southwest, and came directly over our village; very soon flash after flash of lightning, succeeded by loud peals of thunder, almost interrupted our conversation; while my little son, startled amid his playfulness by the noise, crawled upon my lap, and throwing his arms around me, nestled in my bosom as for protection. (Blessed picture for the contemplation of God's children, who can throw themselves into the arms of Jesus, and nestle there in the hour of terror and dismay! Rapturous thought! That *he*, who then clung to *me* for safety, was, in after-life, led to cling to Christ, as all his salvation; to trust in him, as all his strength; and has been brought safely home, where there are no thunderings, no lightnings, nor tempests.)

But, to return to my narrative, an unusually vivid flash was succeeded instantaneously by a peal, which caused the house wherein we were sitting to tremble. Almost immediately the cry of "Fire!" was heard in the street, accompanied by the ringing of the fire-bell of the village. My friend and myself hastily equipped ourselves, and went forth to render assistance if needed. At a distance of but a few rods, we saw a crowd of persons in front of a tenement which had been struck by lightning, and surrounding the body of a per-

son, who had just been killed. Medical aid had already been obtained, but efforts to resuscitate were unavailing, of course.

We stood and looked at the victim. Although the crowd had gathered in the public street, all was silent as the chamber of death. The dark cloud had passed over; the rain had ceased; the distant thunder had no terrors,—but, it seemed as though a voice was heard, saying, “Be still, and know that I am God!”

The name of the individual alluded to was P—a. He had long been known as the most profane and blasphemous person in our streets. In the exercise of his impiety, it might well be said, that he “feared not God, neither regarded man.” But he was cut down with an oath in his lips, braving his Maker. I had it from one who participated in, and was most deeply impressed with the awfulness of the scene. As the black cloud came over the village, accompanied by a strong wind, a gate at the end of the house swung open, and a young man (my informant above alluded to) was sent out to close it. P—a followed him to the door and stood there, looking at the cloud. At that moment a flash of lightning and a heavy report so startled the individual who was fastening the gate, that he ran in front of the door, evidently much alarmed. “What are you afraid of?” said P—a to him, with an *oath*. The impious utterance was yet upon his lips, when a second discharge from the cloud summoned him in a moment before that awful tribunal, established for judgment by him, who has said, “For the Lord will not hold him guiltless, that taketh his name in vain.”

He was dashed from the door-sill into the street, and never exhibited a sign of life. The flash from that angry cloud and the lurid flame of the pit, would seem to have commingled to lighten his way to that place, where

“Darkness visible

Serves only to discover sights of woe,
Regions of sorrow, doleful shades, where peace
And rest can never dwell.”

But there are other appropriate thoughts connected with this visible demonstration of God’s displeasure towards the blasphemer. What sad havoc does death make among us in a few short years! My clerical friend, who was with me on the occasion referred to, has gone to his reward. The village pastor, who, upon the succeeding Sabbath, discoursed to his flock on the subject of P—a’s awful death, has been called to give an account of his stewardship. The young man, whose alarm was the occasion of exciting the profane remark of P—a, is no more; and the child, who, in fright, clung to my bosom, grew up almost to manhood, to find a grave in the depths of the sea. Such is the devastation which sin makes in our world. Blighted hopes, ruined prospects, solitary hearthstones, tear-moistened eyes, broken hearts,—all this havoc superinduced by sin! But the true believer looks away from this sad picture to the brighter vision reached by the eye of Faith, and exclaims, “Thanks be to God, who giveth us the victory through our Lord Jesus Christ.”

Reader! Cast your eyes around you. Stir up your recollection

of events. Can you not clearly discern the finger of God in many things, which at "first blush" appear but as the ordinary circumstances, or, it may be, casualties of life? Study the pages of the Book of His Providence, and you will not fail to discover that He, without whose permission not a sparrow falleth to the ground, controls, directs, governs, all the affairs of this life, making even "the wrath of man to praise Him." Live under the abiding influence of this truth, and you will not live in vain to yourself, to your fellow-men, or to God.

N.

DEDICATION OF THE PORT ELGIN CHURCH, WEST-MORLAND COUNTY, NEW BRUNSWICK.

THIS house was set apart for public worship, on Sabbath, March 8th, 1857.

On the forenoon of the day, the Rev. Alexander Robinson, the minister of this and the Shimoguee stations, after the 67th Psalm was sung, preached from 1st Kings, 8th chapter, 27th verse: "But will God indeed dwell on the earth."

These words, connected as they are with one of the most wonderful manifestations of the Divine Presence on earth, under the Mosaic economy, the dedication of the Temple, led the speaker to show, that although God condescended to dwell in a house made with hands, still his infinitude was such, that the heaven of heavens cannot contain him.

On this part of his subject he was truly eloquent. He led the minds of his hearers into the vast ethereal regions, with innumerable worlds moving in infinite space, which comprise the universe, with Heaven in its centre. After referring to numerous instances, in which Infinite Wisdom condescended to direct the movements of the inhabitants of this sin-smitten world, he showed that God manifested in Christ, ever dwells in the hearts of his people.

This discourse was listened to, by a crowded house, with marked attention, and the whole appropriately concluded by singing a part of the 72d Psalm, and a solemn appeal to the heart-searching and rein-trying Jehovah.

In the afternoon, the Rev. Alexander Clark, of Amherst, Nova Scotia, conducted the services; after singing the concluding part of the 132d Psalm, beginning with:

"For God of Zion hath made choice,
There he desires to dwell.
This is my rest, here still I'll stay,
For I do like it well,"

selected for his text Psalm 102d, 16th verse,—“When the Lord shall build up Zion, he shall appear in his glory.” The reverend speaker showed, that notwithstanding there are doubts as to where the ancient Zion stood, and that sin has defaced God’s moral creation in this world; yet, the Church of the Lord Jesus Christ exists in this moral waste, and is being built up. He also showed many

of the ways in which Zion shall be built—the various means to be employed in the evangelization of the world. He referred to the vast millions of China, India, and other extensive portions of the earth, still lying in gross darkness, besides the numerous kingdoms which continue to pay tribute to the Pope of Rome, and who have for ages dyed their garments in the blood of the saints. After particularizing the various Christian bodies who have sent missionaries into these lands, he said the Reformed Presbyterian Church had also been engaged in this work. In India both day and Sabbath schools have been established, and an academy erected, where the natives of that interesting though benighted land are being prepared for the ministry. We digress to say, that these, no doubt, are the best means that can at present be adopted: the preparation of its own people, who are inured to the climate, and acquainted with the peculiarities of the country, to become, under Providence, its emancipators from heathen darkness.

Mr. Clark depicted in bold terms the evils of that system, which debars the Bible from institutions of education, as well as families generally.

Towards the close he took occasion to refer to the wonderful change which the locality of Port Elgin Church presented. He had repeatedly travelled this way, and not a long time ago, when, “with one *solitary exception*, it was a howling wilderness,” without roads, bridges, or any facilities for travelling, except mere foot-paths through the forest. In casting his eyes over the house, which was densely filled with an intelligent and decorous congregation, he asked, “Is it possible, or does my eyes deceive me?” We may here say, that this locality is now changed, from having recently been the haunt of wild beasts, and that of the no less wild Indian, and become the abode of intelligent man, with good roads, &c., and also a church, into which its numerous inhabitants may collectively enter and bow before Jacob’s Mighty One, and thereby act as instruments in the building up of Zion, that God indeed may dwell on the earth.

It may not be amiss to notice, that near where this church stands, there lay a peculiar stone, on which Mr. Clark had repeatedly rested himself, when journeying between the Amherst and Shmoguee Stations, and while as he said, his “horse would eat a few spears of grass.” This stone now forms a part of the foundation of this church; and the head of the solitary lodgment, thirty years resident, was the conductor of the inspired praises offered on this occasion to Him, who guides the revolutions of the wheels of Providence, and makes the wilderness and solitary place to rejoice.

The sum of \$16 was taken in aid of the Foreign Missions of the Reformed Presbyterian Church.

In conclusion, we tender our thanks to our brethren in the States, and especially to George H. Stuart, Esq., for the amount of means supplied towards finishing this house of worship; thereby manifesting the principle, that although we are divided by na-

tional distinctions, politically considered, still we rejoice to say, that a single eye is being directed towards the period, when it shall be said, that "God reigns."
A MEMBER.

ORDINATION OF MR. N. K. CROW.

ON 30th of January, 1857, the Western Presbytery met, pursuant to adjournment, in Unity Church, Washington County, Illinois. The object of this meeting was, to ordain Mr. N. K. Crow, and install him Pastor of Unity and Hill Prairie congregations, whose calls he had accepted at a former meeting.

The subject assigned the candidate is found Psalm 122 : 6, "Pray for the peace of Jerusalem; they shall prosper that love thee."

Rev. Samuel Wylie preached an able and appropriate ordination sermon, from Ezekiel 33 : 7, "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me."

After which, he led in the Ordination Prayer.

Rev. H. A. McKelvey addressed the Pastor on his duties; while the people were admonished of theirs, in an appropriate and affectionate manner, by Rev. M. Harshaw.

Though the exercises were necessary lengthy, the deep interest and close attention of a large audience attested their high appreciation of the Gospel ministry, with its numerous attendant blessings.

The young Brother enters upon a most interesting and promising field of labor; and our prayer is, that the pleasure of the Lord may prosper in his hand!

H. A. McK.

SOIREE AND PRESENTATION AT MILFORD.

ON Wednesday, 11th instant, the congregation of Milford, County Donegal, entertained their pastor, Rev. S. B. Stevenson, at a soiree, and read to him a beautiful address, accompanied with the presentation of a purse of sovereigns, and his own congregation was joined by the Letterkenny Congregation in the address and presentation. Mr. Stevenson replied in suitable terms. There were on the platform Rev. Dr. Gamble, also Revds. Messrs. White, Rodgers, Hay, Killen, McClure, Reid, Marcus, with James Lavens and George Boal, Esqrs. Rev. Mr. Marcus was called to preside, and several interesting speeches were delivered on "The Importance of Individual Efforts in Promoting the Cause of Christ," "Sabbath Observance," "Ministerial Support," &c. At a late hour, the meeting separated, all apparently delighted with the evening's enjoyment. Rev. Mr. Stevenson is a very faithful and laborious minister of the Eastern Reformed Presbyterian Church, and is highly esteemed by all who know him.—*Belfast Paper.*

A DESCRIPTION OF MARION COUNTY, ILLINOIS.

FIRST. It is healthy. There is no peculiar local cause of disease; no slough ponds, nor large river-bottoms. It is high tableland. Of the streams taking their rise here, part empty into the Wabash, sixty miles distant on the east, and part into the Mississippi, seventy miles on the west. Any correct map will show this. The drainage is complete.

Second. The climate is mild, pleasant, and desirable; the latitude being about thirty-eight degrees thirty-nine minutes north; and it is further south than any point in the Free States, possessing similar advantages.

Third. The soil is fertile, being, in the opinion of intelligent farmers residing here, equal for the production of fall grains and grasses, to the valley of the Genesee, New York. Fruit is a very sure crop, and orchards, from one acre to one hundred acres in extent, are now being planted, with a view to supply the Northern markets with peaches, pears, and apples. Grapes would do very well, if cultivated.

Fourth. The new lands are easily brought into cultivation. The surface is generally undulating, gently rolling, and beautiful in outline. About one-half is prairie, the remainder covered with heavy timber, with all the varieties of Western forests, and so well distributed that the prairie is, in no instance, more than five miles in width, and generally not more than two and a half,—a circumstance readily appreciated by those on the Western prairies, who are compelled to haul their fuel and fencing materials from five to fifteen miles.

Fifth. It is well watered. A good quality and abundant supply of water can be had by sinking wells to the average depth of twenty feet. The streams, although there are many small ones, owing to the relative elevated position of the County, are not well supplied with springs, there being no reservoirs much more elevated than their sources; yet, except in two seasons, the past summer and that of 1854, they have afforded an abundant supply of stock water for the last forty years.

Sixth. The railroad facilities are not surpassed by any agricultural district in the West. The main trunk of the Illinois Central passes across the entire width of the County, near the western line. The Chicago branch of the Central Railroad passes from the southwest to the northeast corner of the Ohio and Mississippi. A broad-gauge air-line railroad, connecting Cincinnati and St. Louis, passes through the middle of the County from east to west. Thus are opened to our farmers, without reshipment, the markets of Cincinnati, Cairo, St. Louis, Galena, and Chicago. We have twelve different depots and stations on these roads within the County, at each of which a village is springing up. Mills, &c., are being built, and some are already in operation, to supply the wants of the community in their respective vicinities.

Seventh. Farming lands are cheap. Owing to the fact that this region, prior to the construction of the railroads referred to, was south of the ordinary route of emigration, it was overlooked and remained unappreciated, except by a few, until within the last year or two, and thus a large amount of low-priced lands being thrown open to settlement at once, the prices had not reached a high figure, and improved farms can yet be had from ten to twenty-five dollars per acre; unimproved (timber and prairie) from seven to eighteen dollars per acre.

In connection with the natural advantages of the County, the Reformed Presbyterians have special advantages. We have two organizations in the County,—one at Walnut Hill, a very old church organization. They have upwards of one hundred members, and have lately erected a neat church edifice, 40 by 60 feet. The organization in Salem, the county-seat, is very small. Although few in number, we have secured a place of worship. We have bought a church edifice from the Cumberland Presbyterians—a small frame, 26 by 36 feet; consequently we have a name and a place.

In Centralia, at the junction of the Chicago branch, in the southwest corner of the County, there are many of our members living, and will soon have an organization. So taking things all in all, our people, seeking homes in the West, cannot better themselves, than to stop with us.

A MEMBER.

LETTER FROM REV. DR. CAMPBELL.

MISSION HOUSE, Saharanpur, February 23, 1857.

DEAR BROTHER STUART:—I wrote you on the 5th of last month. Since then, I have made an extensive itinerancy around this district, of about one hundred and seventy-five miles, and of four weeks duration, for the purpose of preaching the Gospel to the multitudes sitting in darkness, and the shadow of death. I have never on any former occasion, seen so much to interest and encourage us in this great work. The people assembled in immense crowds, and generally listened to our message with the greatest attention. Compared with former years, we had but few to dispute the doctrines advanced. We could not but hope that much of the precious seed was falling upon good ground, and under the fruitifying influences of the Spirit of God, would bring forth fruit to his glory. I was assisted in my labors by Issaahar, who did his part well. None could stand before him in argument. He confounded the Brahmins and Pandits out of their own Shasters, not leaving them a leg to stand upon; turning their own silly arguments against them, and exposing and rebuking the sin and folly of idolatry in a most powerful manner. Twenty years ago I passed over part of the same road, and was stoned out of one of the very towns now so ready to listen to the glad tidings of the Gospel! Light is evidently spreading in this land, and dispelling the thick clouds of moral darkness that have so long rested upon

the people. If time permit, I intend to send a more detailed account of this tour, to the Board in New York, so need say no more now. Our labors here at the Station go on in the usual way. All in good health,—all living in harmony and striving together to promote the great and common cause,—all endeavoring in some way to be useful, and to recommend the Gospel to the heathen around us. The Gospel is proclaimed generally at two places in the city every day. Two of our assistants are out as colporteurs in the neighboring villages. The schools, though not large, are doing well, and the means of imparting religious instruction to many youth. The Orphan Institute has increased lately. Our Sabbath services, in both churches, are attended by from seventy-five to one hundred persons, and sometimes more. In every respect we are encouraged in our labors. The fields are all ready for the seed, and in some places, giving signs of a coming harvest. We want many more hands to help us in India's evangelization. We trust your well-devised organization in Philadelphia, for the promotion of "*Systematic Benevolence*," will be the honored instrumentality in providing the means to send the Gospel to every creature in every part of this ruined world. When this system has been introduced and effectively organized in every Christian Church, the hundreds formerly given will be increased to thousands and millions, and good men will wonder why they have so long slept over a subject so *plain* and *easy*. This is the system which I have been trying to adopt for more than twenty years. I rejoice it is now in such able hands, and I doubt not but it will soon meet with the hearty approbation of all thoughtful men, and become a universal basis of action in the Church of God. I wish your Society every success. I cordially give in my adherence to it, and I trust ere long you will have an auxiliary even in India. We have all read lately, with no little pleasure and delight, an account of the Second Anniversary of the Young Men's Christian Association, of Philadelphia. What a blessed association, and how full of hope! What a pity there were no such associations in my day in that delightful city. It seems to be the very thing for the times, and to be full of hope for the future. How many young men it may be the means of saving from ruin, of confirming in correct religious principles, and of bringing into connection with Christian Churches. What mutual advantages also may be derived from the formation of Christian acquaintance,—from the reading-room, and lectures, &c. You ought to have a building of your own in some central position, an honor to the city, and a rendezvous of the youthful piety of the community, soon to become the leading men in the Christian world. All the speeches on the occasion were admirable, and in harmony with the interesting Report; but that of Gov. Pollock did him much honor. May his "*course of time*" run long, and wind up like that of his namesake Bard, in the countless gathering of the glorified before the throne of God. Excuse this short letter. As ever, dearest brother Stuart,

Yours in the Gospel of Christ,

J. R. CAMPBELL.

EXTRACT OF A LETTER FROM REV. J. NEWTON.

SABATHU, NORTH INDIA, February 4, 1857.

MY DEAR BROTHER STUART:—You will see from the date of my letter that I am at Sabathu. This is now my station. I would have been glad to remain at Lodianna, where the missionary force is unequal to the work to be done; but my health began to break down there after a few months, and made a change to a hill station almost essential. Here I have better health, and if the Lord will, I may find far more to do than could be done by one in the most vigorous state of health. It was in the month of September that the Mission committed this station to me; and ever since that time, with the exception of a very few days, I have been absent on various missionary tours.

The last tour was one of an extraordinary nature. I went, by order of the mission, to a Missionary Conference, held at Benares—a distance from here of about 650 miles, and returned less than a week ago. This Conference was composed of 30 European and American Missionaries, besides half-a-dozen natives: Episcopals, Presbyterians, Congregationalists, Baptists, Lutherans, and Methodists. The object was to discuss various practical questions connected with the missionary work, and to hear essays prepared by different members of the Conference, according to a previous arrangement. The number of Essays read was 14 or 15. These, together with the substance of the speeches, and the resolutions adopted, embodying the views of the meeting on the various subjects discussed, are to be published in a volume, and will I hope do good in many quarters. This meeting was a most delightful one. A spirit of perfect harmony prevailed, and brotherly love received, most manifestly, an impulse in the right direction. The only evil was that we were limited to four days.

A fact of the most cheering character transpired at an informal gathering of the missionaries and missionaries' wives, who were present on the occasion. A German missionary named Schatz, stationed at Chota Nagpur, related that a wonderful work of grace was going forward at his station. It had been in progress for the last four years. This station is in a mountainous region north of Bengal—out of the way of European travellers; and as the brethren there publish nothing, nobody in India knew what was going on, till a short time ago. The number of missionaries there is, I believe, six or seven. For six years they labored amid great discouragements; and when they were beginning to think of abandoning the field, the Lord began to make bare his arm for the conversion of souls. In the first three or four months only four conversions took place; but the work spread. At the same time persecution began to rage. One of the missionaries was beaten almost to death. The converts were in some instances forsaken by their wives. Some had their crops cut down in the night by their

neighbors. Some had their cattle driven away. Many on false pretences were prosecuted in the courts of law. The sufferings of the converts, Mr. Shatz said, were dreadful—he could not describe them. But their conduct was such as greatly to recommend the Gospel; and the more they were persecuted, the more they were multiplied. On a single Sunday, not long ago (as mentioned by some one who happened to be there, Mr. Shatz did not mention it), no less than seventy-five of these converts were baptized, and an equal number had been baptized the Sunday before. The number on the missionary register now (which probably includes professed believers who have not yet been baptized—this was not distinctly mentioned), is *three thousand*. These people think nothing of walking three, six, and eight miles or more, to church every Sabbath. Some go on Saturday, carrying their provisions with them, and return on Monday.

Thus you see the Lord's hand is not shortened towards the people even of India. O that the time were come for such outpourings of the Spirit on the dying masses in these parts.

I must close. My Christian love to Mrs. Stuart, Mrs. Dennison, Mr. Dennison, Mr. Wylie, &c. &c. My family are in usual health. Believe me one of your most affectionate friends, and I trust a brother in Christ.

JOHN NEWTON.

Editorial.

ORDINATION OF MR. S. P. HERRON.

THE Philadelphia Reformed Presbytery met on the 5th May, in the Fourth Church, in this city, in order to attend the ordination and installation of Mr. HERRON, in the Fourth Church. Mr. Herron's trial discourse and examination having been sustained, Presbytery proceeded to the ordination. Rev. T. W. J. Wylie preached a very able and eloquent discourse from 2 Cor. 4: 18, last clause, and offered the ordaining prayer. Rev. W. Sterrett delivered the charge to the Pastor, and Rev. A. G. McAuley to the people. Revs. D. J. Patterson and S. L. Finney, from New York, were present, and took part in the exercises. Mr. Herron enters on his field with much encouragement. May he be abundantly blessed, and may times of refreshing be, to both pastor and people.

LICENSURE OF MR. SAMUEL BOYD.

At a meeting of the Philadelphia Reformed Presbytery, held on the 6th of May, in the First Church, Mr. SAMUEL BOYD having delivered the usual pieces of trial, after examination, was licensed to preach the everlasting Gospel. In all Mr. Boyd's appearances

before Presbytery, he has given great satisfaction; a young man of thorough scholarship and extensive attainments. May he be abundantly blessed in preaching Christ and Him crucified.

OUR PRESENT NUMBER.

THE present Number is issued somewhat in advance of the regular time, in order to be in the different churches previous to the departure of the members for Synod.

OBITUARY.

DIED—After a protracted illness of nearly three months, CHARLES E. MCKELVEY, M. D. Departed this life, March 31, 1857, at his mother's residence, near Sparta, Randolph County, Illinois, in the twenty-sixth year of his age. His disease was *gastritis*, or chronic inflammation of the stomach, involving to some extent the bronchial tubes.

Having spent the winter in completing his professional education in Philadelphia, though worn down by disease and study, he set out for his distant home and friends about the first of March.

Alone and sick, he made the journey without halting for rest, until he reached the house of a friend, about thirty miles from home. From this he was removed to his mother's, upon his bed, from which his Heavenly Father took him, as we trust, to Himself, to "a house not made with hands, eternal in the heavens."

He was a young man of fine mind and studious habits, which was evinced by his success in the study and practice of his profession, to which he was much attached. But the great fact of his life was the early and consistent profession of his faith in his Redeemer. Born and trained under the ministry of the Rev. Samuel Wylie, he entered fully into the communion of the Reformed Presbyterian Church at an early age. The writer knew him intimately in all the walks of life, and can testify to his steady devotion to principle and truth. Especially in his last hours, with all the solemnity of death before him, and the weakness of disease upon him, was he sustained and comforted by the precious promises of the Gospel. In the midst of severe sufferings, he was enabled not only to use Paul's triumphant language, "O death, where is thy sting! O grave, where is thy victory!" "Thanks be to God, who giveth us the victory through our Lord Jesus Christ!"—but often repeated that sweet promise, "Jesus is the shadow of a great rock in a weary land;" and very frequently, as long as he had utterance, repeated the solemn prayer, "Into thy hands I commit my spirit, Jehovah, Jesus, God of truth, that hast redeemed me!"

He leaves a young wife and infant son, besides a large circle of friends to mourn his death; but they mourn not without hope, knowing that their loss is his unspeakable gain. H. A. McK.

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